Differences a reciter should know when reciting the Quran in the Riwaayah of Hafs Bi Qasr Al Munfasil

الاختلافات التي ينبغي على القارئ
معرفتها عند قراءة القرآن
في رواية حفص بقصر المنفصل



Al-Laythi

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بسم الله الرحمن الرحيم

All praise is to Allah. We seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allaah allows to go astray, none can guide. I bear witness that there is none worthy of our worship except Allaah, and I bear witness that Muhammad is His slave and His messenger.

To proceed:

The Riwaayah of Hafs An Asim is the most famous and widespread recitation amongst the Muslims worldwide. This Riwaayah has reached us through many different chains of narration and the most famous route by which this narration has reached us is via the route of Abu Amro' Al Daani [d. from Abu Al Hasan Tahir ibn Ghalboon from Abu Al Hasan Ali Ibn Muhammad ibn Saalih Al Hashimi Ad-Dharir from Abu Abbas Ahmad Ibn Sahl Al Ashnaani from Abu Muhammad Ubaid ibn As Sabbah from Hafs from Asim[1]. It is this route that was canonized by Imam Abu Amro Al Daani in his book "At-Tayseer Fi Al Qira'aat Al Sab'a" which was then turned into a poem by Imam Ash Shatibi in his famous work Hirz Al Amani Wa Wajh At Tahani Fi Al Qira'at As Sab'a.

From the cardinal rules of reciting in this narration via this chain is the elongation of the Madd Al Jaa'iz Al Munfasil[2] to 4-5 harakat [counts] which is of medium [Tawassut] length which Abu Amro Al Daani alludes to in his aforementioned book[3]. It is also narrated from Hafs that this Madd can be shortened to 2 counts however this rule has not come via the aforementioned route. Rather this rule has come via different routes to Hafs with the easiest of them being the route of Al Hamaami from Al Feel from Amro from Hafs from Asim which was canonized by Abu Al Karam Al Mubarak ibn Al Hasan ibn Ahmad Al Shahrazuuri [d.550AH] in his book "Al Misbaah Fi Al Qira'aat Al Ashr"[4] and then mentioned amongst the different narrations/routes from Hafs compiled by Ibn Al Jazari [d.833AH] in his book "Tayyibat An Nashr Fi Al Qira'aat Al Ashr".

Since the reciter of the Quran today will most likely be reciting in the Riwaayah of Hafs then there will be instances when reciting this Riwaayah with the shortening [Qasr] of the Madd Jaa'iz Al Munfasil will more preferred. Examples of such instances may include during the Qiyam or Taraweeh prayers etc. So, it is upon the reciter to know and apply the rulings that fall out from reciting with Qasr Al Madd Al Munfasil as the scholars may Allah have mercy on them disliked mixing different routes of transmission

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[1] At Tayseer Fi Al Qira'aat Al Sab'a page 14-15

[2] The permissible Madd that is sounded over 2 words where the ending of the first word is a Madd letter and the beginning of the second word is a Hamzah. E.g. ومآ انزل

[3] At Tayseer Fi Al Qira'aat Al Sab'a page 30

[4] See page 373-374'

during the recitation of the Quran. An-Nuwayri, a student of Ibn Al Jazari, said: "And reciting by mixing or combining the different routes of transmission is impermissible or disliked or embarrassing"[5].

The route of Al Hamaami which allows for the shortening for the Madd Al Munfasil is the "easiest" of the different routes compiled by Ibn Al Jazari to recite and there are 10 major differences between it and the canonized narration of Hafs by Abu Amro Al Daani that the reciter must know, and they are as follows:

1) The words يبصط and بصطة are to be recited with the letter ص and not س in the following 2 verses:

   والله يقبض ويبصط واليه ترجعون[6] and وزادكم في الخلق بصطة[7]

2) It is allowed to make the Takbeer [saying "Allahu Akbar" which means "Allah is Great"] at the end of the final chapters of the Quran [i.e. from Surah Al Duha down to Surah An-Nas] and it is not allowed to make general Takbeer from this route of transmission

3) المصيطرون is to be recited with the letter س and not ص in the following verse:

   ام عندهم خزائن ربك ام هم المصيطرون[8]

4) تأمنا is to be recited only with Ishmaam and not with Rawm/Iktilaas in the verse:

   ما لك لا تأمنا على يوسف وإنا له لناصحون[9]

5) The words آلله آلذكرين آلان are to be recited with Ibdaal [changing] of the initial ء to an ا which is then elongated for 6 vowel counts and its not to be recited with Tasheel. These words are found in the following verses:

   آلله is found in Surah Younus 10:59 and Surah Naml 27:59
   آلذكرين is found in Surah Al An'aam 6:143 and 6:144
   آلان is found in Surah Younus 10:51 and 10:91

6) The reciter is to remove the letter ي when stopping on the word آتاني in Surah An-Naml 27:36

7) The reciter is to remove the second ا in the word سلاسلا and place a Sukoon on the second ل when stopping on this word. This word is found in Surah Al Insaan 76:4

[5] See Sharh Al Nuwayri Ala Ad Durrah 1/159
[6] See Surah Al Baqarah 2:245
[7] See Surah Al A'raaf 7:69
[8] See Surah At Tur 52:37
[9] See Surah Yusuf 11:11

8) The elongated letter ع in كهيعص and عسق found at the beginning of Surah Maryam 19:1 and Surah Ash-Shuura 42:2 is to be elongated for 4 vowel counts only and not 6

9) The letter ر in the word فرق found in Surah Ash-Shu'ara 26:63 is to be recited with Tarqeeq and not Tafkheem

10) The letter ض in the word ضعف found 3 times in Surah Ar-Rum 30:54 is to be recited with a Dhamma on it and not a Fatha.

All Praise is to Allah in the beginning and in the end. May the Peace and salutations be upon Muhammad صلى الله عليه وسلم.